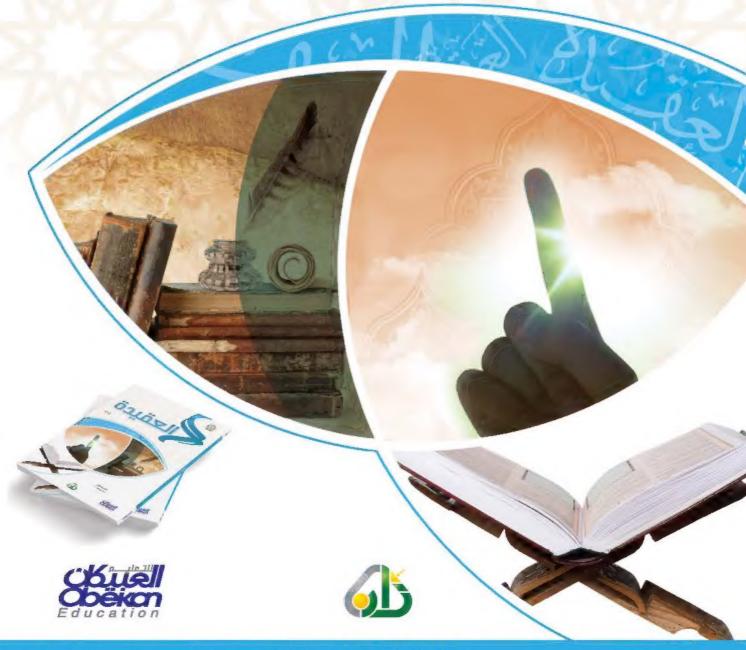




# Ageedah

**Islamic Creed** 





# Aqeedah Islamic Creed

Prepared by Zad Group

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### Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah says: [Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise] [Aal Imran 3:18]. Ash-Shawkani said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah says: [and say, "My Lord, increase me in knowledge"] [Ta-Ha 20:114].

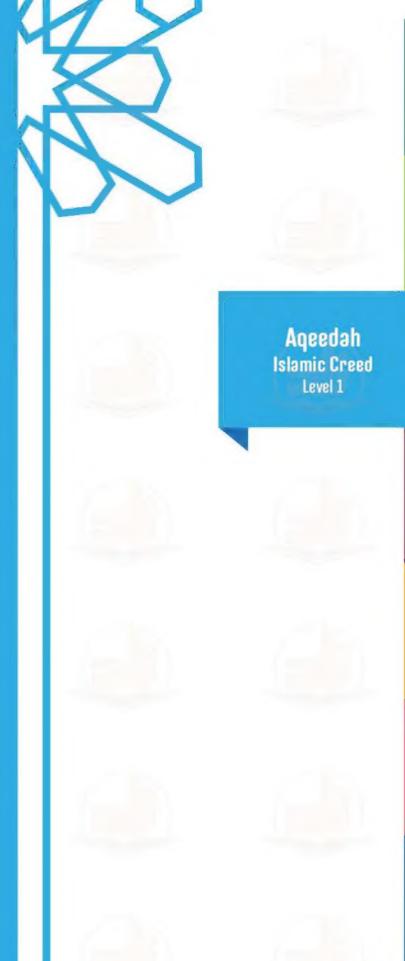
In the hadith it says: «Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.» Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet in a modern and easily-understood style. We ask Allah to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad **Academy Series** 





Introduction to sound ageedah

## In this unit we will study

Distinguishing features of sound aqeedah The meaning and importance of sound ageedah (creed)

The principles
of Ahl as-Sunnah in
verifying issues of
aqeedah

Sources from which ageedah is learned

## Introduction to sound ageedah:



### The meaning and importance of sound ageedah

## Definition of sound aqeedah:

In linguistic terms, the word aquedah is derived from the word al-'aqd, which refers to tying, securing and pulling with strength.

'Aqd (tying) is the opposite of hall (undoing). From the same root comes the word 'uqdah which is used in the phrases 'uqdat al-yameen (binding oath) and 'aqdat an-nikaah (the tie of marriage). Allah see says: Adah will not impose blame upon you for what is ununtentional in your oaths, but He will impose blame upon you for [breaking] what you intended [aqqadtum] of oaths] [a-Maidah 5:89].



In Islamic terminology, aquedah refers to "the ruling that is not subject to any doubts for the one who believes in it."

Some defined it as: "The issues that are proven and definitive, that one holds in one's heart as true and does not doubt them."

Sound (sahih) means that it is free from all faults and errors.

#### Definition of sound ageedah:

It is firm belief in Allah and what one should believe about Him in terms of His divinity, His Lordship and His names and attributes. It also implies belief in His angels, His Books, His Messengers, the Last Day, and His decree, both good and bad; as well as everything that is mentioned in the sound religious texts of principles of religion, matters of the unseen and whatever we are told about the unseen.

It is essential to believe in one's heart in a definitive manner, with no doubt or uncertainty, as Allah says: { The believers are only the ones who have nelieved in Allah and His Messenger and then doubt not} [al-Hojurat 49:15]. That is, they never doubted their faith.



### The importance of ageedah:

The importance of sound ageedah is seen in the following points:

It is the condition of righteous deeds being acceptable to Allah . It is a means – after the mercy of Allah . of attaining salvation in the hereafter and admittance to Paradise, as He says: So whoever would hope for the meeting with his Lord - let him do righteous work and not a sociate in the worship of his Lord anyone? [al-Kahi 18:10] and [. Illah has promised the beheving men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence, but approval from Illah is greater. It is that which is the great attainment? [at-Tawbah 9:72].

In contrast to that, deeds will not be accepted by Allah [35] if the doer has corrupt aquedah, and therefore that will be his loss in the Hereafter, as Allah [35] says: [And whoever denies the faith his work has become worthless, and he, in the Hereafter, will be among the losers] [21-Maidah 5-5] and [And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers] [22-Zuman 39:65].

What is meant by this work has become worthless? in the first verse and sour work would surely become worthless? in the second verse is that the deeds are rendered null and void, and the reward for them is lost. Therefore, they will carry no weight before Allah was and the doer will become a loser and will not gain anything in the Hereafter.



It is the core of the message of all of the messengers . There is no messenger whom Allah sent to his people but this sound belief was the first thing to which he called them; the messengers paid a great deal of attention to that, as Allah sees says: [And We certainly sent into every nation a messenger [saying], Worship Allah and acoud Taghut"] [an-Nahl 16:36].



Allah Jose says: [. Ind We sent not before you any messenger except that We recealed to him that. "There is no deity except Me, so worship Me"] [al-Anblya 21:25].



Aquedah is essential to the human being; it is more essential to him than air and water, for without it he cannot know the correct and sound answers to the greatest questions posed by humanity:

Where did I come from? Why was I created? Where will I go after death?

What is the outcome of not having an answer to these questions?

It is what we see today of misery, suffering, widespread mental illness, and rising suicide rates, even in wealthy countries which claim to be advanced and civilized, as is happening in countries such as Sweden, Denmark and others.

Only sound aquedah answers these important questions and other questions that people wonder about and sincerely try to find answers to, so that their hearts will be filled with certainty, tranquility, ease, assurance and faith.



It is the means of attaining a sense of security and guidance in this world and the Hereafter, as Allah says: [They who believe and do not mix their belief with injustice—those will have security, and they are [rightly] guided] [al Anam 6.82]. What is meant by the words [and do not mix their helief with injustice] is: they do not mix their faith with shirk.

Hence what we see today of the lack of any sense of security, and the spread of evil, corruption, turmoil and killing in the Muslim world in general, and in the Arab world in particular, is the result of people not adhering to sound aqeedah, or of the prevalence of belief in that which contradicts it or differs from it in words and deeds, as we shall explain below.



It is a means of abundant blessings coming from heaven and earth, as Allah says: And it only the people of the cities had believed and feared Allah, He would have opened upon them blessings from the heaven and the earth [a-K-67:96].



## 

Sound Islamic aquedah is distinguished from the beliefs of false religions and groups who introduced innovations (bidah) by several features that make it more acceptable to people, including the following:

It is a clear and straightforward belief, with nothing complex about it. There is nothing mysterious in it, and no aspects of it are exclusively for the clergy to understand.

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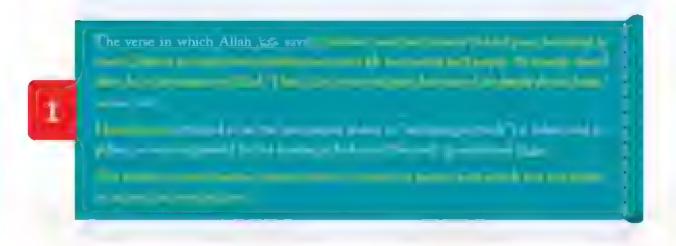
whims and desires of rulers and monks

It is a moderate belief which does not go to any extremi which there is no exaggeration or beed

# Sources of sound ageedah:

We have seen above the definition and importance of sound aqeedah. Here we will learn about something that is of the utmost importance, which is: from where do we learn this aqeedah? This is what is called "the sources from which aqeedah is learned." What are these sources? And what is the evidence for them?

Before we speak about the sources and the evidence for them, we will point out a definitive Islamic fact, which is that sound aqeedah (belief in the oneness of Allah) is a commonsense belief that is in accordance with innate human nature, meaning the principle that all humans instinctively believe in this aqeedah, and that since Allah created humans and brought them into existence on this earth, they have held this belief in their hearts. What that means is knowing Allah , believing in His oneness, turning to Him at times of hardship, and loving Him; it means that man has an innate inclination to accept and choose the truth. This is supported by a great deal of evidence, including the following:



The report narrated by al-Bukhari and Muslim from Abu Hurayrah according to which the Prophet said: I very newborn is born in 1state of fittali, then his parents make him a lew or a Christian or a Zoroastrian just as animals bring forth animals, do you see any deformed one among them?».



According to another version: There is no child who is not born in list ite of fitrali, then this parents make him. Tever is Christian or a Zoro istricin just its him ids bring forth thoughout their limbs intact; do you see any deformed one among them?

The word translated here as intact refers to one that is complete and has all its limbs. The 'word translated here as deformed refers to one that is missing limbs.

Then Abu Hurayrah recited the words: [[Adhere to] the fitrah of Allah upon which the has created fall people. No change should there he in the creation of Allah. That is the correct religion] [ar-Rum 30:30]. Agreed upon

The report narrated by Muslim from Abu Hurayrah in two different versions, in which it clearly states that the fitral is the religion of Islam. They are:



a. «There is no newborn who is born except he is a believer in this Religion».

b. «There is no newborn who is born except he is a believer in this Religion, until he begins to speak».





drive them away from their religion, forbidding them that which I have permitted to them and instructing them to associate with Me that for which I have not sent down any authority. Named to Mean

The word hunara (sing hand), translated here is "with an inclination towards the truth", refers to one who inclines away from all other religions and inclines towards the sound religion of Islam.



The Noble Quran is a name for the miraculous words of Allah that were revealed to His slave and Messenger Muhammad that won Allah was says: [The Trustworthy Spirit has brought it doz. n [pon your heart. ]() Muhammad] that you may be of the warners In a clear Arabic language] [ash-Shwara 26:193-195].



A great deal of evidence indicates that the Quran constitutes proof from which we must take our aquedah. That evidence includes the following:



It is protected from tampering and distortion, as Allah says: Indicate this We are contained, the Quian and United I. W. scale best substitute [at Hijr 159].

3





It is the criterion that distinguishes between truth and falsehood, as Allah  $\iiint_{\mathbb{R}^2} \text{ says: } \frac{df}{dt} = \inf_{t \in \mathbb{R}^2} \frac{f(t)}{f(t)} = \inf_{t \in \mathbb{R}$ 

The Criterion (al Furqui) is the Quran, because by means of it Allah Jijfe differentiated (farraqa) between truth and falsehood.







## The sound Prophetic Sunnal



The sound (sahih) Prophetic Sunnah is that which is proven to be narrated from the Prophet via a sound chain of narrators (isnad), including what is narrated from him of words, deeds, or what he approved of.



Many texts indicate that the prophetic Sunnah constitutes proof, and ageedah must be taken from it. These texts include the following:

The verse in which Allah We says: 'Indeed there the We are the green you take, and that he has forbiduen you replain from, [al-Hash 597].

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It was narrated that Abu Rafi said: The Messenger of Allah said: «I do not want to hear about a man to whom something of what I said is conveyed, either something that I enjoined or that I forbade, but he says, 'We do not know what this is; we have the Book of Allah and this is not in it'». Narrated by the four except an-Nasai, classed as sahih by Ibn Hibban.



Scholarly consensus (1jma) also says that the prophetic Sunnah may be taken as evidence. Ash-Shaff'i said: "I do not know of anyone among the Sahabah or Tabieen who was told something about the Messenger of Allah مراهد بالمعادة , but he would accept his report, comply with it and affirm that what he heard was Sunnah".

## The consensus of the righteous early generations



In linguistic terms, the word salaf refers to the early group, and what is past. A person's salaf is his early forefathers.

The salaf have a number of names, including the following:

#### Ahl as-Sunnah wa'l-Jama'ah:

They are called Ahl as-Sunnah because of their adherence to the Sunnah of the Prophet مَالِمُتُعَامِينَالُهُ. Al-Jama'ah refers to the fact that they are all united (ijtama'u) in following the Sunnah of the Prophet مَالِمُتَعَامِينَالُهُ, and in adhering to the issues on which there is scholarly consensus (ijma).

## To to-fine

They are so called because they are saved from the Fire or from tribulations by their adherence to the Sunnah, as it says in the hadith of Muawiyah ibn Abi Sufyan said: who said: The Messenger of Allah said: "The People of the two Books are divided in terms of religious affiliation into seventy-two sects. This ummah will be divided into seventy-three sects – meaning following whims and desires – all of whom will be in the Fire except one, which is the main body of the Muslims (jama'ah)». Narrated by Ahmad and by at-Tirmidhi, classed as hasan by at-Albani.

### The prevailing group:

That is because they will prevail until the onset of the Hour, as the Prophet said: «A group of my ummah will continue to prevail and they will not be harmed by those who let them down until the Hour begins». Narrated by Ahmad and by at-Tirmidhi, who classed it as sahih.



The evidence for the fact that the consensus of the scholars (ijma) is binding proof to which reference should be made with regard to aquedah includes the following:



The verse in which Allah says: (And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination) [20.-Niss 4:115].

The report narrated from the Prophet Applies by al-Irbad ibn Sariyah Apple, according to which he Apple said: "Whoever among you lives to see that, I urge them to adhere to my Sunnah and the way of the right-thinking, rightly-guided caliphs; hold fast to it». Noted above.





It was narrated from Ibn Umar that the Messenger of Allah said: «Indeed Allah will not cause my ummah – or the ummah of Muhammad to agree on misguidance. The hand of Allah is with the main body of the Muslims (jama'ah)».

Narrated by at-Tirmidhi; classed as sahih by al-Albani.



Reason ('aql): by means of reason, one may comprehend some facts that are established by ilm al-aqeedah, such as the fact that Allah exists, and that He is one, ever-living, all-knowing of His creation, Almighty, wise, and the only one deserving of worship, to the exclusion of all others, and so on.

But it is not possible for reason on its own to find out and learn about the details of this branch of knowledge, because the details cannot be learned from the texts of the Quran and Sunnah.

If there appears to be a contradiction between what may be understood from a proven, sound text and what may be understood on the basis of sound reasoning, then precedence must be given to the religious texts, for two reasons:

Firstly: because the text is not subject to change, whereas reason is subject to change.

Secondly: because what is proven from the text is infallible and is not subject to error, whereas reason is not like that.

What is meant by the sound religious texts is: the Noble Quran and the Sunnah that is proven to be soundly narrated from the Messenger of Allah

What is meant by sound reason is: that which is free from deviation and the influence of specious arguments.

Ibn Taymiyyah with said: "What is learned through sound reasoning cannot be imagined that it would contradict the religious texts at all Rather the sound religious texts cannot be contradicted by an argument that is reached through sound reasoning. I thought about that with regard to many issues concerning which the people argued, and I found that what contradicts the sound and clear religious texts is no more than specious arguments, which are known on the basis of reasoning to be false."





Ahl as-Sunnah have certain principles for verifying issues of aqeedah that make them stand out from the people of innovation and misguidance. They are as follows:



- a. The verse in which Allah [ says: It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter that they should [thereafter] have any showe about their affair. Indushoever disobeys, Illah and His Messenger has certainly strayed into dear error] [al-Ahzah 33:36].
- b. The verse in which Allah see says: [The only statement of the [true] behavers when they are called to Illah and III Messenger to judge between them is that they say, "We hear and we obey." And those are the successful [an-Nur 24:51].
- c. The verse in which Allah see says: (O von who have believed, do not put [vourselves] before Allah and His Messenger but fear Allah Indeed, Allah is Hearing and Knowing [at-Hujurut 49:1].
- d. The verse in which Allah says: But no by your Lord they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission] [m-Nisa 465].

The Prophet warned against that. It was narrated from Abdullah ibn Amr ibn al-As with that the Messenger of Allah said: «Take it easy, O people, for in this way the nations before you were doomed, because of their differing from their prophets and their quoting parts of the Books to contradict other parts. The Quran was not revealed so that parts of it could be used to contradict other parts; rather parts of it confirm other parts. Whatever you understand of it, then comply with it, and whatever you do not understand of it, refer it to someone who does understand it». Narrated by Ahmad; classed as sahih by al-Arna'ut.

in contrast to the way of the people of innovation and misguidance

- a. The verse in which Allah & says: (By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path) [a-Meich 5:16].
- b. The verse in which Allah Jose says: { This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion} [al-Ma'idah 5-3].

- c. The verse in which Allah see says: [And We have sent down to you the Book as clarif teation for all things and as guidance and mercy and good tidings for the Muslims]

  [an-Nahl 16:89].
- d. It was narrated from Zayd ibn Arqam that the Messenger of Allah said: "To proceed: O people, I am only human. Soon the envoy of my Lord will come to me and I will respond. I am leaving among you two weighty things: the first of them is the Book of Allah, in which is guidance and light. Follow the Book of Allah and hold fast to it». [Narrated by Muslim].

This principle implies the following: affirming what Allah and His Messenger affirmed in the Quran and sahih Sunnah; negating what Allah and His Messenger in the Quran and sahih Sunnah; and keeping quiet about that concerning which Allah and His Messenger kept quiet, as Allah and the heart - about all those sone will be questioned [al-land 17:36].

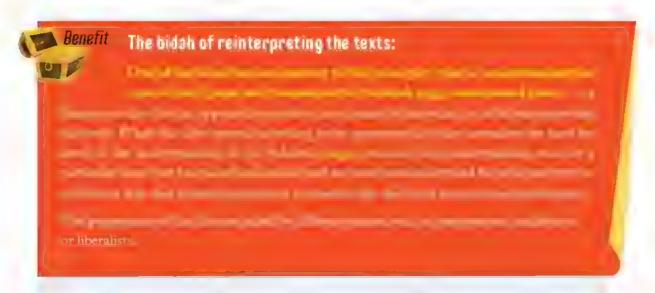
This principle also implies that there should be no contradiction between these texts and what reason may understand from them that is contrary to the truth and is not correct. This is in contrast to the people of innovation and misguidance who place greater emphasis on reason than it deserves, as they give it precedence over the religious texts. This is unacceptable exaggeration, because no matter how great the esteem in which reason is held, it has its limits which should not be transgressed under any circumstances, especially with regard to matters of the unseen that reason cannot see and knows nothing about it, because it is far removed from the tangible realm in which reason operates.





- a. The verse in which Allah 156 says: \(\frac{1}{2}\) Induchoever opposes the Wessenger after guidance has become clear to him and follows other than the way of the believer. We will give him what he has taken and drive him into Hell, and evil it is as a destination \(\frac{1}{2}\) [an-Nisa 4.115].
- b. The verse in which Allah see says: [So if they between in the same as you believe in, then they have been frightly] guided, but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. Ind He is the Hearing, the Knowing [al-Baqarah 2:137].
- c. The verse in which Allah see says: And when it is said to them, Believe as the people have believed, they say, Should we believe as the foolish have believed? Unquestionably, it is they who are the foolish, but they know [it] not [al-Baquah 2:13].
- d. The Prophet said as was narrated from him by al-Irbad ibn Sariyah

  : «I urge you to adhere to my Sunnah and the way of the right-thinking, rightfully-guided caliphs who come after me. Hold fast to it, and cling tight to it». Narrated above.



Undoubtedly this idea is contrary to the principles of Ahl as-Sunnah with regard to aquedah, in many ways:

- a. It is a reprehensible innovation that was not known to the Muslims of the first three generations, whom the Prophet testified were the best generations, as he will said, according to the report narrated from him by Imran ibn Husayn and Muslim.

  The best of you are my generation, then those who come after them, then those who come after them. Narrated by al-Bukhari and Muslim.
- b. It contradicts what is indicated by the Quran and sahih Sunnah, that it is obligatory to limit ourselves to the Sahabah's understanding of the religious texts, and to beware of anything that is contrary to this understanding, namely reprehensible innovations and misguidance.
- text means that each reader will have his own understanding of it, according to the meaning he prefers to understand from it, without any guideline or framework to regulate this understanding. Thus a single text may have many meanings that are contrary to the correct meaning. This is a distortion of the meaning itself, and that is precisely what the Children of Israel fell into, as Allah the tells us about them: {So for their breaking of the covenant He curved them and made their hearts hard They distort words from their [proper] usages} [a-Maistan 5:13].

d. It opens the door to evil and mischief, as the religious texts become playthings in the hands of those who tamper with them, and they understand from them whatever coincides with their whims and desires, and their moods. Thus the truth and guidance that Allah is intended to convey through these texts will be lost. This is diametrically opposed to what Allah in His great wisdom intended of guiding people and bringing them forth from the depths of darkness to the light, as He is says concerning His holy Book: By which allah guides those who pursue His pleasure to the ways of peace and hrings them out from darknesses into the light, by His permission, and guides them to a straight path) [st-Mardah 5:16].





Put a  $(\checkmark)$  in front of the correct statements and a (X) next to the incorrect statements:

| 0 | Aquedah is the issues that are proven and definitive, that one may have doubts about.   | ( | ) |
|---|---|---|---|
|   | Wrong or corrupt aqeedah is that which is contrary to sound evidence from the Quran and sahih Sunnah.   | ( | ) |
| • | The spread of evil, corruption, turmoil and killing in the Muslim world in general, and in the Arab world in particular, is the result of people adhering to sound aqeedah. | ( | ) |
| • | Sound aqeedah gives answers to the greatest questions posed by humanity:<br>Where did I come from? Why was I created? Where will I go after death?                          | ( | ) |
| 0 | It is not valid to learn aqeedah from the Prophet's Sunnah, because it is not a credible source.  | ( | ) |
| 0 | The characteristics of the people of innovation include faith, submission and veneration of the texts of Revelation.  | ( | ) |
|   | The Sufis regard the words and dreams of their shaykhs as a source of Islamic teachings and as evidence for religious matters.  | ( | ) |
| 0 | The idea that calls for the reinterpretation of religious texts is a great idea that is in accordance with the principles of Ahl as-Sunnah regarding aqeedah.               | ( | ) |
| 0 | The Shaytan is the main cause of people drifting away from sound aqeedah.   | ( | ) |
| 0 | One of the things that are praiseworthy according to the Quran and sahih Sunnah is exaggerating about the righteous.  | ( | ) |

Drifting away from sound ageedah



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## Testing council distring may from constituentals

## Ignorance of sound ageedah

Because of turning away from learning and teaching it, or lack of interest in it and care for it, to the extent that a generation has grown up which does not know aqeedah and does not know what is contrary to it. Thus they believe that truth is falsehood and falsehood is truth, as Umar ibn al-Khattab said: "The knots of Islam will be undone one after another when a new generation grows up in Islam who do not know what Jahiliyyah is".



- a. The verse in which Allah Jest says: And We made them leaders inviting to the Pire, and on the Day of Resurrection they will not be helped [14-Quast 28:41].
- b. It was narrated that Hudhayfah ibn al-Yaman said: The Messenger of Allah said: «There will be callers at the gates of hell; whoever responds to them, they will throw him into it». I said: O Messenger of Allah, describe them to us. He said: «They will be people from among us who speak as we speak».

  Narrated by Muslim.
- c. It was narrated that Thawban said: The Messenger of Allah said: "The only thing I fear for my ummah is leaders who will lead them astray".

  Narrated by Ahmad and by at-Timidhi, who classed it as subih.
- d. It was narrated that Abdullah ibn Amr ibn al-As take said: I heard the Messenger of Allah say: «Allah will not take away knowledge by snatching it away from the people; rather He will take away knowledge by taking away the scholars until, when there is no scholar left, people will turn to ignorant leaders who will be asked questions and will issue fatwas without knowledge. They will go astray and lead others astray». Nameted by al-Bukhari and Muslim.



## Western of any

There have always been promoters of evil and leaders of misguidance who bar people from the straight path of Allah and from the right religion, in the past and at present.

One of these people was as-Samiri.

As-Samiri was a man from a people who worshipped cows, who were neighbours of the Children of Israel. It was said that some of them lived at the time of Allah's Prophet Musa ALLA went to meet his Lord on Jabal Tur, as-Samiri made for the Children of Israel a calf of gold, and claimed that it was their god and the god of Musa ALLA. A sound came out of it like the sound made by cows, which is called lowing or mooing; that happened when the wind blew through it. When the Children of Israel heard it, they danced around it and rejoiced.



He is the one who misled the people of Musa way from the worship of Allah was and he made fair-seeming to them the worship of the calf instead of Allah was, as Allah was tells us about him: []. Illah pard, But indeed, We have trued your people after you [departed], and the Samuri has led them astray"] [Ta-Ha 20:85].

#### Another of the promoters of evil was Amr ibn Aamir al-Khuza'i:

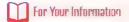
It was narrated that Aisha said: The Messenger of Allah said: «I saw Hell, parts of it consuming other parts, and I saw Amr dragging his intestines, for he was the first one to introduce the custom of the sa'ibah».

Narrated by al-Bukhari and Muslim.

What is meant by the custom of the sa'ibah is a system whereby they left a she-camel to go wherever she wanted, and she would not be ridden or be barred from water sources or grazing land, in fulfilment of a vow that they made to their gods.

The Prophet saw him dragging his intestines in Hell because he was the first one to change the religion of Ismail as he set up idols and he introduced the custom of the sa'ibah.





#### In modern times: the extreme Rafidis:

They went against the principles of Ahl as-Sunnah in many matters (1), including the following:



Rejecting the sahih Prophetic hadiths which they reject on the basis of whims and desires, and moods, not on the basis of the rules of hadith that are followed by the leading scholars of hadith. That includes their rejection of the sahih hadiths in which the Prophet explained some matters of the unseen, such as the portents and signs of the Hour, which will come to pass at the end of time, including the Dajjal, the descent of Isa and the Mahdi



The Mahdi is Muhammad ibn Abdillah al-Alawi al-Fatimi al-Hasani al-Hasani Allah will reform him in a night, meaning that He will forgive his sins, support him, grant him understanding and guide him after he was not like that. He will support him with people from the East who will help him to establish his dominion. He is the one who is praised and it is promised that he will emerge at the end of time. Allegiance will be sworn to him at the Sacred House and he will become the caliph of the Muslims.



What is meant here is not the Mahdi who the Rafidis claim exists at present, and they are awaiting his emergence from the tunnel of Samurra, because that is a kind of nonsense and extreme confusion caused by the Shaytan; there is no evidence for it in the Quran and Sunnah, and no rational proof for it.



Their impugning the Sahabah suffyan, especially the great Sahabi Muawiyah ibn Abi Suffyan whom they say that "He was the beginning of our calamity"!



Exaggeration about the role of reason and elevating it above its appropriate status, so that it becomes a judge of the texts of the Quran and sahih Sunnah, and is given precedence over them.

<sup>(1)</sup> There will be a more detailed discussion of this topic elsewhere





Another cause of deviation from sound aqeedah:



#### Following whims and desires

This refers to following what people like and desire, which may be beneficial or may be harmful. What is meant is that which is harmful and takes people away from the truth.

#### The evidence for that:

- a. The verse in which Allah see says: Have you seen he who has taken as his god his loven | desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a verlesso who will guide him after Allah?
- Then will you not be reminded} [ai-Jathiyah 45:23].
- b. The verse in which Allah says: But if they do not respond to you—then know that they only follow their fown | desires And who is more astray than one who follows his desire without guid mee from Allah? Indeed, Allah does not guide the wrongdoing people [al-Quasa 28:50].





## Exaggeration about the righteous

This refers to praising them to excess and raising them above their status by devoting some kinds of worship to them, by showing devotion to their tombs, offering sacrifices, making vows, leaving offerings, calling upon their occupants, and seeking their help and support, as the people of Nuh did with their righteous men, when they said: {And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr'} [Nuh



71 23]. This also happens with the grave worshippers nowadays in many regions.

# Evidence that this is prohibited includes the following:

- a. The verse in which Allah says: {() People of the Norpture, do not commit excess in your religion or say about Allah except the truth} [an-Nisa 4:171].
- b. The words of the Prophet Opeople, beware of going to extremes in religion, for those who came before you were destroyed by going to extremes in religion». Narrated by Ahmad and an-Nasai; classed as sahih by al-Albani.



#### **Blind following**

This refers to following parents, scholars, leaders and prominent figures and blindly obeying them without any evidence or proof. There is a great deal of evidence concerning that, including the following:

- a. The verse in which Allah see says: {Rather, the vay, 'Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided"] [82-Zukhruf 43:22].
- b. The verse in which Allah says: (Ind they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way") [sl-Ahzab 33:67].
- c. The verse in which Allah see says: (They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary] [at-Tawbah 9:31].

What is meant is that they followed them in regarding as permissible that which Allah has prohibited and regarding as prohibited that which Allah has permitted, with no proof or evidence.

## Blind following in the modern em

In the modern era, we find two prominent examples of this blind following and blind obedience:



#### The Sufis

#### The Rafidis



These two groups have fallen into blind following of shaykhs of misguidance and leaders of evil, with no understanding or proof.

They believe that obedience to them should be absolute and blind. So one of them with his shaykhs is like a dead body in the hands of the one who is washing it, and he turns him whichever way he wishes.

Causes of deviation from sound aquedah also include:

Following paths of misguidance.



#### The evidence for that includes

The evidence for that includes the verse in which Allah says: [Ind, [moreover], this is My path, which is straight, so follow it, and do not follow fother] ways for you will be separated from His ways [al-An'am 6:153].

Failing to pay attention to and reflect upon the verses of the Quran and Allah's signs in the universe.



#### The evidence for that includes the following:

- a. The verse in which Allah Jest says: , I have are the ones over whose hearts and hearing and vision Allah has sealed, and it is those who are the heedless) [an-Nahl 16:108].
- b. The verse in which Allah says: {Ind We have certainly created for Hell many of the juin and mankind. They have hearts with which they do not understand, they have ears with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless) [al-A-a-7:179].
- The verse in which Allah see says: [And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away] [Yusuf 12:105].



# Arrogance

This is what prompts a person to reject the truth and not to accept it from the one who brought it, because he looks down on him, as the Prophet said: «Arrogance is rejecting the truth and scorning people». Namated by Muslim.

- «Rejecting the truth» means being too arrogant to accept it.
- «Scorning people» means looking down on them.

Arrogance has a devastating impact, for it is that which caused the head, source and foundation of evil – namely Iblees – to turn away from the clear truth, as Allah safe tells us: [And [mention] when He said to the angels.] Prostrate vetere Adam is they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers, [at-Baqarah 234].

It was also the main factor that led disbelieving nations to turn away from following the straight path to which the messengers of Allah La called people, as Allah La tells us, explaining this fact: [Then We sent after them Moses and Jaron to Pharach and his establishment with Our signs, but they behaved arrogantly and were a criminal people] [Yunus 10:75] and [Jofor Jad, they were arrogant upon the earth without right and said. Who is greater than us in strength?"] [Fussilat 41:15].

#### Following the Shaytan



- a. The verse in which Allah says: [[Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all"] [al-Hijr 15:39].
- b. The verse in which Allah Jak says: Indeed, Satan is an enemy to you, so take him as an enemy He only in: ites his party to be among the companions of the Blazel [Fair 35 6].
- c. The verse in which Allah see says: [[Satan] said, Because You have put me in error, I will surely sit in wait for them on Your straight path I hen I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]"] [21-Araf 7:16-17].
- d. The verse in which Allah see says: And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I bettured you. But I had no authority over you except that I in cited you, and you responded to me" [Ibrahim 14:22].
- e. It was narrated from Iyad ibn Himar al-Mujashi'i that the Messenger of Allah said one day in his khutbah: «Indeed my Lord has commanded me to teach you what you do not know of what He has taught me this day. Every type of wealth that I have granted to a person is halal. I have created My slaves with an inclination towards the truth (hunafa), all of them, but the devils come to them and drive them away from their religion, forbidding them that which I have permitted to them and instructing them to associate with Me that for which I have not sent down any authority». Nameted above.
- It was narrated that Abdullah ibn Mas'ud said: The Messenger of Allah drew a line with his hand, then he said: "This is the straight path of Allah". Then he drew lines to the right and left of it, then he said: "These are [other] paths; there is no path among them but there is a devil on it, calling people to it". Then he recited the words: "And, [moreover], this is My path, which is straight, so follow it, and do not follow [other] ways" [al-An'am 6 153]. Narrated by Ahmad; classed as sahih by al-Ama'ut.



## Complete a service and a servi



Following the straight path which is based on the teachings of the Prophet that is, the way of the Prophet and his Companions and avoiding that which is opposed to it, namely the paths of innovation and misguidance. There is a great deal of evidence for that, including the following:

- a. The verse in which Allah Jase says: And, [moreover], this is My path, which is straight no follow it, and do not follow [other] ways, for you will be separated from His ways [al-Anam 6:153].
- b. The verse in which Allah see says: [Follow, [O mankind], what has been revealed to you from your I ord and do not follow other than I Irm any allies Little do you remember] [al-Amf 7:3].
- e. The words of the Prophet 'Those among you who live long enough will see great differences. Beware of newly-introduced matters, for they are misguidance. Whoever among you lives to see that should adhere to my Sunnah and the way of the rightly-guided, right-thinking caliphs; adhere firmly to it ».

  Quoted above.



Being cautious of promoters of evil and leaders of misguidance, and keeping far away from them. The evidence for that is as follows:

The words of Aisha with who said: The Messenger of Allah with recited this verse: [It is He who has sent down to you, [O Muhammud], the Book, in it are verses [that are] precise - they are the foundation of the Book - and others unspecific As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say. We helieve in it. All [of it] is from our Lord." And no one will be reminded except those of understanding. [Aal Imran 37]. She said: The Messenger of Allah with a said: "So if you see those who seek out that which is unspecific (ambiguous) in it, they are the ones to whom Allah referred when He said: Beware of thems. Agreed upon.

- b. It was narrated that Abu Hurayrah said: The Messenger of Allah said: «At the end of time, there will be charlatans and liars who will tell you of things of which you and your forefathers never heard. Beware of them and keep your distance from them, lest they mislead you and confuse you». Narrated by Muslim.
- c. In the hadith of the Dajjal, who is one of the worst promoters of evil and strongest leaders of misguidance, there is proof for this important principle, which is keeping away from leaders of evil and misguidance. It was narrated that Imran ibn Husayn said: The Messenger of Allah said: «Whoever hears about the Dajjal, let him keep away from him, for by Allah a man may come to him thinking that he is a believer, then he will end up following him because of what he will present to him of specious arguments, or because of what he will have of specious arguments». Narrated by Abu Drwud; classed at sahih by al-Albani.

What is meant by keeping away from him is avoiding him and not coming anywhere near him.



Seeking knowledge and understanding of Islam from trustworthy, well-versed scholars who follow Prophetic methodology. The evidence for that is as follows:

- a. The verse in which Allah Jest says: 150 know [O Mul animad], that there is no destrease Allah [Muhammad 47:19].
- b. The verse in which Allah says: (So ask the people of the message of you do not know. [We sent them] with Jear proofs and written ordinances, [2n-Nahl 1643-44]. [2.11th clear proofs and written ordinances] means: with proof and evidence.
- c. In a report narrated by Muawiyah ibn Abi Sufyan wills, the Prophet said: «When Allah wills good for a person, He grants him understanding of religion». Agreed upon.



Refraining from going to extremes in religion, and being cautious to avoid that. The evidence for that is as follows:

- a. The verse in which Allah says: (1) People of the Scripture, do not commit excess in your religion or say about Allah except the truth [2017-1013].
- b. The verse in which Allah jest says: { Say. O People of the Scripture, do not exceed limits in your religion beyond the truth} [at-Maidah 5:77].
- c. The words of the Prophet : "O people, beware of going to extremes in religion, for those who came before you were destroyed by going to extremes in religion ». Quoted above.



Complying with the command of Allah [56] by regarding the Shaytan as an enemy. That is done by striving to attain true servitude to Allah [56], seeking refuge with Him, putting one's trust in Him, and showing sincere devotion to Him by doing what He commands and avoiding what He forbids.

There are many texts which speak of that, including the following:

- a. The verse in which Allah says: Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze! [Fatir 35:6].
- b. The verse in which Allah see says: [Indeed, My versants no authority will you have over them, except those who follow you of the deviator] [al-Hijr 15:42].
- c. The words of Allah se concerning the accursed Shaytan: [Indeed, there is for him no authority over those who have believed and rely upon their Lord] [an-Nahl 16:99].
- d. The words of Allah ;, speaking of Iblees: [[Iblees] and 'By your might, I will surely mislead them all Except, among them, Your chosen servants"] [Saad 38:82-83].

- e. The verse in which Allah see says: And if there comes to you from Satan an earl suggestion, then seek refuge in Allah Indeed, He is the Hearing, the Knowing! [Fussilat 41 36].
- f. The words of the Prophet (The Shaytan comes to one of you and says: Who created such and such? Who created such and such? Until he says: Who created your Lord? If he goes that far, let him seek refuge with Allah and stop these thoughts ». Agreed upon.



Not following whims and desires or speculation; not blindly following parents, scholars, leaders and prominent figures, and being extremely cautious about that; relying on evidence and proof. The evidence for that is as follows:

- a. The verse in which Allah says: { Then We put you, {() Muhammad} on an ordained way concerning the matter [of religion], so follow it and do not follow the inclinations of those who do not know} [al-Jathiyah 45:18].
- b. The verse in which Allah see says: ,[We said]. "O Ducid indeed We have made you a successor upon the earth, so judge hetce een the people in trafficand do not follow [your own] desire, as it will lead you astray from the way of Allah "Indeed those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account] [Saad 38:26].
- C. The verse in which Allah says: And most of them follow not except assumption.

  Indeed, assumption we ails not against the truth at all Indeed, Allah is Knowing of what they do? [Yunus 10:36].

- d. The verse in which Allah says: And they have thereof no knowledge. They follow not except assumption, and indeed, assumption ar ails not against the truth at all? [200 Najon 53,28].
- e. The verse in which Allah says: So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their fown desires [Muhammad 47:14].
- f. The words of the Prophet \*\* Reware of conjecture, for conjecture is the falsest of speech \*\* Agreed upon.



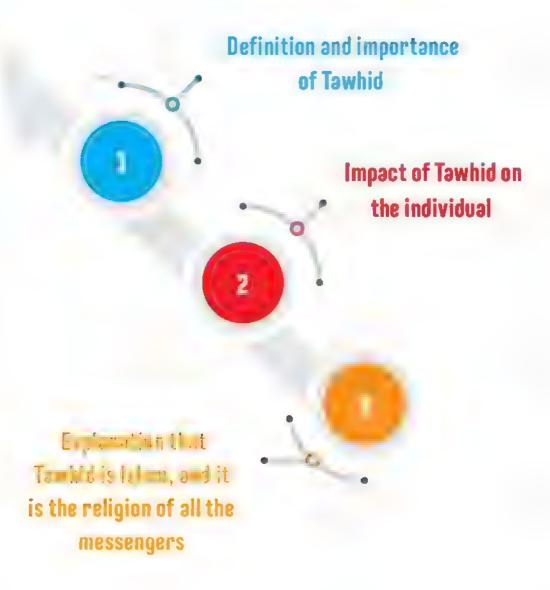
11 Briefly explain the following:

Causes of drifting away from sound aqeedah.

- a. Sources of sound aqeedah.
- b. Means of protecting oneself against drifting away from sound aqeedah.
- Based on your own reading, write briefly about the following:
  - Going to extremes in religion.
  - Innovation (bidah) and the danger it poses to the religion, the individual and society.
  - Blind following.



## In this unit we will study



# Tawhid in linguistic terms: The word Tawhid comes from the root wahhada, which means to make something one.

#### In Islamic terminology:

Tawhid means to attribute to Allah that which is uniquely His of divinity, Lordship and the sublime names and attributes.

Thus both in linguistic terms and in Islamic terminology, Tawhid conveys the meaning of uniqueness; thus Tawhid means believing that Allah is unique with regard to those sublime characteristics that belong to Him Alone, and no one can have any share in them with Him, no matter how high that person's status is, whether he is an angel who is close to Allah, a prophet who was sent, or a righteous man.

It should be noted that belief in Tawhid cannot be sound unless three conditions are met: affirming it in the heart, uttering it on the tongue, and acting in accordance with it. Shaykh Muhammad ibn Abd al-Wahhab said in his book Kashf ash Shubuhat: "There is no difference of scholarly opinion that belief in Tawhid must be affirmed in the heart, on the tongue and in one's physical actions. If any of these three is lacking, then that person cannot be a Muslim".



# The word Tawhid and its derivatives appear in the texts of the Quran and Sunnah:

The followers of innovation claim that the word Tawhid has no basis in the Book of Allah or the Sunnah of the Messenger of Allah. This is a false claim; in fact the texts of the Quran and Sunnah are filled with this word.

Allah Jak says: [. Ind when you mention your I and . Ilora [wahdahu] in the Qur an they turn back in aversion] [al-Isra 17:46].

And He 156 says: [They will be total]. That is because, when Illiab was called upon Ilone [wahdaha], you disbelieved; but if others were associated with Him, you believed"] [Ghafir 40:12].

And He says: {and there has appeared between as and you arrowsty and hatred forever until you believe in Allah Alone [wahdahu]} [at-Mountahinah 60:4].

And He Jake says: "Indicour god is one God [idaahun acaahid; [al-Baqarah 2 163]. And there are many similar verses.

#### From the Sunnah:

- Muslim narrated the hadith about the Farewell Pilgrimage from Jabir 2246, in which it says:
   "Until, when he was in al Bayda, he raised his voice proclaiming the word of Tawhid».
- In as-Sahihayn, it is narrated that the Prophet said to Muadh with, when he sent him to Yemen: "Let the first thing to which you call them be that they should affirm the oneness (yuwahhidu) of Allah Jan ". This is the wording of al-Bukhari.
- And the Prophet said: «Whoever affirms the oneness of Allah and disbelieves
  in that which is worshipped besides Him, his wealth and his life are protected, and his
  reckoning will be with Allah». Namted by Muslim.
- And he said: «Islam is built on five [pillars]: affirming the oneness of Allah (Tawhid) and establishing the prayer...». This hadith was narrated by the two shaykhs [al-Bukhari and Muslim]; this version was narrated by Muslim.





# The importance of Tawhid and its impact on the individual

Ibn Abi'l-Izz al-Hanafi with said: You should understand that Tawhid (affirming the oneness of Allah) is the first thing to which the messengers called people, and it is the first step that one should take, the first stage of one's journey towards Allah with and a road Faghat' [an-Nahl 16:36]. Hence the first duty that is required of the accountable person is to testify that there is no god worthy of worship except Allah. Thus affirming the oneness of Allah is the first thing that one does to enter Islam, and it is the last thing that one should do when departing this world, as the Prophet wait world, as the Prophet wait world, as the Prophet wait. The one whose last words are Laa ilaaha illa Allah will enter Paradise». End quote.

#### The immense importance of Tawhid is seen from the following:

It is the purpose of creation, as Allah jee said: 1 // n / read the hour med made not from My oneness





It is the first duty that the accountable person should learn, as Allah 🎉 says: 🎊

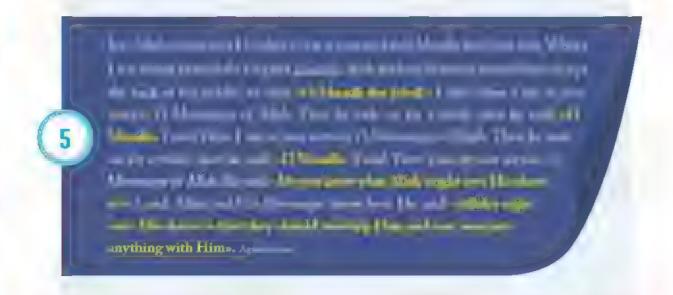
know, [O M .hammad], that there is no deity except Allah] [Muhammad 47:19].

It is the last word that a person should utter before he departs this life. It was narrated that Muadh ibn Jabal said: The Messenger of Allah said:



«The one whose last words are Laa ilaaha illa Allah will enter Paradise». Narrated

by Abu Dawud; classed as sahih by al-Albani.







#### It is the means of attaining security in this world and the Hereafter. Allah 166

says: (They who believe and do not mix their belief with injustice—those will have security, and they are [rightly] guided) [al-An'am 6:82].





Shaykh al-Islam Ibn Taymiyyah said, commenting on the hadith of the slip of paper: "That is because of what accompanies this word of honesty, sincerity, purity of heart and good intentions, for words and acts of worship – even though they may appear outwardly to be the same – vary greatly depending on what people have in their hearts of sincerity and devotion."



It is the noblest of all deeds. It was narrated that Abu Hurayrah said: The Prophet was asked: Which deed is best? He said: "Believing in Allah and His Messenger". Narrated by al-Bukhart and Muslim.

10



## The impact of Tawhid on the ind





Steadfastness in the grave, as Allah & says: Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter) [[bruhim 14:27].

It was narrated from al-Bara ibn Azib that the Messenger of Allah said: "When the Muslim is questioned in the grave, he will testify that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah. That is referred to in the verse: {Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter} [Ibrahim 14:27].\* Narrated by al-Bukhari and Muslim.

4

will be brought forth from the Fire. Shaykh al-Islam said: "Moreover, there are some people from the Fire after they have entered it, and that the Prophet مُؤْمُونِينَا will intercede for some people who entered the Fire". قطع والمدادة



#### The blessing of Tawhid:

professors. After the lecture ended, the student went up to the teacher to ask some questions about things that he had

a foul odour emanating from the professor!

The student said: "What is the little He said to him: "This is the fragrance of the urine of our god" – meaning the cow

ant Authorized Flor teas Stanting According



# Benefit (

# Explaining that Tawhid is Islam, and it is the

The religion with which Allah sent His messengers and with which He sent down His Books, is Islam.

This means affirming the oneness of Allah 1550 by worshipping Him and submitting completely to Him.

It is the religion of Allah 🎉 in heaven and on earth, as He 🞉 says:

Indeed, the religion in the right of Allah is Islam! [Asl Imran 3.19] and [And whoever desires other than Islam as religion—never will it be accepted from him, and he in the Hercafter, will be among the losers [Asl Imran 3.85].

Allah Jaja says, telling us about what Nuh said when he addressed his people: [. Ind if you turn away [from my advice] then no payment have I asked of you My reward is only from Allah, and I have been commanded to be of the Muslims [Yunus 10:72].

Similarly, Allah tells us of the instructions of Ibrahim and Yaqub [III] [to their sons], that the religion is Islam, as He [III] says: Ind who would be evere to the religion of Abraham except one who makes a fool of himself. Ind We had sho en him in this world, and indeed he, in the Hereafter, will be among the righteous. When his I ord said to him, 'submit, he said. I have submitted [in Islam] to the I ord of the worlds.' Ind Abraham instructed his sons [to do the same] and [so did] [acoh, [saying], 'O my sons, indeed. Illah has chosen for you this religion, so do not die except while you are Muslims."] [al-Baqarah 2:130-132].

And Allah says of His Close Friend Ibrahim says: (Abraham was mother a Jew nor a Christian, but he was one in.lining toward truth, a Muslim pubnatting to Allah | And he was not of the polytheists) [Ast Imma 3:67].

And Allah's Prophet Yusuf parties said: [Cause me to die a Muslim and join me with the righteous] [Yusuf 12.101].

Allah's Prophet Sulaiman Allah's said: (O assembly for print), which of you will bring me her throne before they come to me in submission? [20-Naml 27:38].

Balques, the Queen of Saba (Sheba) said: My Lord indeed I have wronged myself and I submit with Solomon to Allah, Lord of the worlds [an-Naml 27:44].

Allah's Prophet Musa Allah tells us: [And Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims"] [Yunus 10:84].

The magicians of Pharaoh said: And you do not revent us except because we believed in the signs of our I ord when they came to us. Our I ord, pour upon us patience and let us die as Muslims [in submission to You]} [al-Araf7:126].

This is what the worst of the disbelievers, Pharaoh, the enemy of Allah, said: [I believe that there is no derty except that in whom the Children of Israel believe, and I am of the Muslims] [Yunus 10:90].

Allah tells us in His Noble Book about the followers of Isa Allah tells us in His Noble Book about the Isa Allah tells us in H

Allah says of the earlier prophets: 'Indeed, We sent do in the forth, in which was guidance and light. The prophets who submitted [to Allah ] judged by it [al-Ma'dah 5:44].

Allah [155] says — in the context of explaining Islam and addressing the People of the Book, emphasizing that Islam is the religion of all the messengers [15] [15]. Now, We have betieved in Allah and what has been revealed to us and what has been recealed to Abraham and Islamed and Islame and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord We make no distinction between any of them, and we are Muslims [in submission] to Him?] [al-Baqurah 2:136].

This is Islam in a general sense.

The religion of the prophets is one and the same; they all brought the message of Tawhid.

As for laws, they varied, as the laws of each of them differed from one another with regard to what is lawful and what is prohibited. Allah says: (To each of you We prescribed a law and a method) [at-Maridan 5-48]. The Messenger of Allah saids said, explaining this truth: «The Prophets are like brothers born to co-wives; their mothers are different but their religion is one». Agreed upon.

What is meant is that the basic foundation of their religion is one, namely Tawhid, even though the details of their laws differed.

There is no connection between the fact that laws may change and be abrogated and the fact that the original religion calls to Tawhid and submission to Allah, the Lord of the Worlds, which is the pure religion of Islam. Allah see says: undeed Allah has chosen for you this religion. so do not die except while you are Muslims] [al-Baquah 2:132].

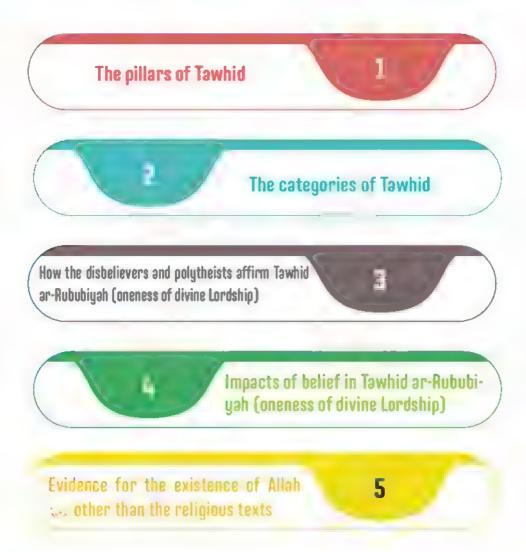




- What does Tawhid mean in linguistic terms and in Islamic terminology? How would you respond to one who says that the word Tawhid is an innovated word (bidah)? Give evidence for what you say.
- Explain briefly the importance of Tawhid. Why is it the first thing to which the prophets partial called people?
- What is the positive impact of Tawhid on individuals and societies? Base your answer on your own reading.
- Discuss this phrase objectively, quoting relevant religious texts: "the three heavenly religions".



# In this unit we will study





Tawhid has two pillars, without which it cannot be established.

#### The first is negation. The second is affirmation.

The texts of the Quran and Sunnah that discuss the matter of Tawhid are based on these two concepts.

Ash-Shinqeeti said: "To understand the meaning of Laa ilaaha illa Allah, we may note that this phrase consists of negation and affirmation.

What is meant by negation here is abandoning all that is worshipped other than Allah, no matter who or what it is, with regard to all types of worship, no matter what they are.

What is meant by affirmation here is devoting all types of worship to Allah Alone, with sincerity, in the manner that He has prescribed on the lips of His Messengers "End quote." "End quote.

Based on that, whoever affirms only that Allah is deserving of worship, without believing in definitive terms that turning to anything other than Him in worship is false, has not yet believed in the word of Tawhid, by virtue of which he will be able to attain salvation on the Day of Resurrection.

Similarly, whoever denies divinity (the idea that there is one to be worshipped) altogether, this is negation and nothing more. He has not believed in Tawhid, for it is necessary that there be negation and affirmation.

Anyone who knows Arabic will realize that the style used in the word of Tawhid, Laa ilaaha illa Allah, is what includes both negation and affirmation, and requires both of them together.

Moreover, there are religious texts which refer to the same meaning. Allah Jage says: [And We certainly sent into every nation a messenger, [vaving], "Worship Allah and avoid Taghut"] [an Nahi 1636].

The affirmation is seen in the words: {Worship Allah}.

The negation is seen in the words: {and avoid Taghut}.

This is similar to the verse in which Allah says: Worship Allah and associate nothing with Ilim! [an-Nisa 436]. This is a command to worship Allah and a prohibition on devoting worship to any other than Hud. Thus it combines the negation and the affirmation.

In the verse (That you not worship except Allah) [Hod 11:26], there is a prohibition on worshipping anything other than Allah, and a command to worship Him Alone, with no partner or associate.

In the words of Ibrahim, 'Indeed, I am disassociated from that which you worship, Livept for He who created me! [az-Zukhruf 43:26-27], We see a negation and an affirmation. Ibrahim's words [I am disassociated from that which you worship! are a negation of worship in absolute terms, and his words [Livept for He who created me] are an affirmation of worship only for Allah [35].

So it is essential for the one who wants to truly believe in Tawhid to combine both of its pillars, which are negation and affirmation.

That is negation of all that is worshipped falsely, and affirmation of servitude to the One Who is deserving of that, namely Allah 1666, to the exclusion of all others.

Allah Jase says: 'So whoever dishelieves in Taghut and heaviers in Illah has grasped the most trustworthy handhold [al-Bequish 2:256].

The most trustworthy handhold is the word of Tawhid: Laa ilaaha ılla Allah.

Allah says: [And We vertainly sent into every nation a messenger, [saying] Worship Allah and avoid Taghut"] [an-Nahl 16:36].

So belief in Allah Alone is sound on condition that one reject and disbelieve in Taghut (false gods).



#### Freedom of belief

Religious freedom or freedom of belief is a principle which calls for giving freedom in general, to individuals or groups of people, to practice their religion openly, or speak of their beliefs and practice their religious rituals, whether by teaching, following religious practices or celebrating religious festivals. This term also includes the freedom to change one's religion or not to follow any religion at all.

On the basis of what we have discussed of the two pillars of Tawhid, it becomes clear how dangerous the call for freedom of belief is!

That is because the laws governing freedom of belief do not recognize disbelief in Taghut; rather they approve of everything that is worshipped besides Allah!

This freedom gives people the right to worship whatever they want, at the same time as preventing others from objecting to that or refuting its falsehood. Undoubtedly this is contrary to belief in Tawhid, one of the most important aspects of which is worshipping Allah Alone, with no partner or associate, and disbelieving in and rejecting everything that is worshipped besides Allah. That is disbelief in Taghut, which is obligatory for the one who believes in the oneness of Allah, as he is required to declare openly his disavowal of disbelief (kufr) and its people. This is the clear truth.



- "The two pillars of Tawhid are negation and affirmation." Explain this phrase in clear detail, referring to books of aqeedah.
- What is the meaning of disbelieving in Taghut? Speak about that in the light of the idea of "freedom of belief", highlighting how much they have in common and how much they differ.

## Categories of Tawhid

## The scholars have divided Tawhid into three categories:

- Tawhid ar-rububiyah (Oneness of Lordship).
- 2. Tawhid al-uluhiyah (Oneness of divinity).
- Tawhid al-asma wa's-sifat (Oneness of the sublime names and attributes).

These three categories are discussed in detail below:









al-Asma wa's-Sifat
(divine names and attributes)



# Firstly: Tawhid ar-Rububiyah (Oneness of Lordship).

In linguistic terms, the word rububiyah comes from the root rababa, from which comes the word ar-rabb (the lord). When mentioned without qualification, the word ar-Rabb (the Lord) refers to Allah [45], for He is the Lord of all things, and to Him belongs lordship over all of creation, with no partner or associate.

In relation to anyone other than Allah, the word rabb only appears in the genitive construction (idaafah). So it may be said that so-and-so is rabb hadha'sh-shay (lit. the lord of this thing), meaning that he is its owner. Or it may be said that he is rabb ad-daabbah (lord – i.e., owner or master – of the animal), or rabb ad-daar (the owner of the house), or rabb al-bayt (head of the household). One example of that is seen in the verse in which Allah says: [And he said to the one whom he knew would go free. Mention me before your master [Inda rabbikal] [Yusuf 12 42].

In Islamic terminology, rububiyah refers to believing in all the actions of Allah that are unique to Him and are connected to His slaves, namely: creation, sovereignty and control.

Many concepts stem from these, such as: provision, withholding, bestowing, giving life, causing death, resurrecting, giving benefit, relieving harm, and other concepts that are connected to the meaning of Allah being ar-Rabb.

Thus what is meant by rububiyah is that Allah is in charge of His slaves in the sense that He is taking care of them, ensuring their well-being and controlling their affairs. Shaykh al-Islam said: "Ar Rabb is the one who cares for [yurabbi] His slave and controls his affairs".

Rububiyah is based on three things that are only to be affirmed for Allah Juje:

#### Firstly: Creation:

That is, Allah Lee Alone is the Creator, and no one has the ability to create except Allah. There is a great deal of evidence for that, including the following:

- The verse in which Allah Jee says: {Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds} [al-Araf 7:54].
- The verse in which Allah says: [He is Allah, the Creator, the Inventor, the Fashioner] [al-Hashr 59:24].
- The verse in which Allah [56 says: [. Ind those they in . oke other than . Illah create nothing, and they [themselves] are created] [an-Nuhl 16:20].
- The verse in which Allah [56] says: [Indeed, those you may oke hesides. Illah will never create [as much as] a fly, even if they gathered together for that purpose] [al-Hajj 22:73].
- The verse in which Allah [ says: {Sax, In there of your partners any who begins creation and then repeats it?"} [Yunus 10:34].

And there are many verses which speak of that.

What is meant by creation here is bringing something into existence from nothing. No one is able to do that except Allah ......



Some of the innovators among the philosophers and others claim that there are others who could create alongside Allah, and they quoted as evidence for that the verse in which Allah says. Some in the theoretical distribution of the Mulminum 23 14]. According to them, Allah affirmed that there are other creators alongside Him.

The response to that is that creation when attributed to created beings refers to that which involves turning something into something else, such as turning clay into a jug, wood into a wheel, and so on.

It is also subject to the availability of the means and measures that Allah has provided.

In the case of Allah 156, He is able to create merely by saying, "Be!" and it is.

#### Secondly: Sovereighty (or dominion):

That is, Allah Life Alone is sovereign. There is a great deal of evidence for that, including the following:

- The verse in which Allah see says: , Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will?" [Aal Imran 3:26].
- The verse in which Allah Jasses Blessed wille in whose hand is dominion and He is over all things competent) [ul-Mulls 67:1].
- The verse in which Allah see says: "Ind way, "Praire to Allah who has not taken a son and has had no partner in [His] dominion"] [al-Isra 17:111].
- The verse in which Allah says: !So exalted is He in a hose hand is the realm of all things. and to Him you will be returned! [Ya-Soen 36:83], And there are many similar verses.

#### Third'y: Control:

That is, Allah Life Alone controls all things and directs the running of this universe. There is a great deal of evidence for that, including the following:

- The verse in which Allah says: tand made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter. He details the signs that you may, of the meeting with your Lord, be certain] [ar-Ra'd 13:2].
- The verse in which Allah see says: and then established Hunself above the Throne, arranging the matter [of His creation] [Yunus 103].
- The verse in which Allah says: Nav. "Who procedes for you from the heaven and the earth? Or who controls hearing and sight and who brings the leving out of the dead and brings the dead out of the living and who arranges [every] matter? They will say, 'Allah,' so say, "Then will you not fear Him?" [Yumus 10:31].
- The verse in which Allah sasses says: [He arranges | each | matter from the heaven to the earth? [28-Sujdah 32:5].

And there are many similar verses.

Other concepts that are connected to rububiyah, such as the giving of life and death, the granting of provision, resurrecting, causing harm and benefit, and so on.

Ar-Rabb (the Lord) is the one who initiates and repeats. Allah Jesse says: {And it is He who begins creation; then He repeats it} [str-Rum 30:27].

Ar-Rabb is the one who gives life and causes death, as Allah says: [There is no detre except Him, He gives life and cause death [He is] your Lord and the Lord of your first forefathers]
[ad-Dukhan 44.8].

And Allah says: [[He] who created death and life to test you fas to | which of you is best in deed] [at-Mulk 67:2].

Harm and benefit are in the hand of Allah Jaja, as He Jaja says: [Ind when the give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses [Yunus 10:21].

And He Jas says: [Nay, "Then who could prevent Allah at all if the intended for you harm or intended for you benefit?"] [al-Fath 48:11].

Provision is in the hand of Allah Jase. Allah Jase says: "Indeed, those you reorship besides. Illah do not possess for you [the power of | provision So wek from Illah provision and worship Him and be grateful to Him. To Him you will be returned] [al-Ankabut 29:17].

And He Jake says: [. Illub extends provision for whom He wills and restricts [it], [ar-Red 13:26].

Allah sis is the bestower and withholder. He sis says: (Whatever Allah grants to people of mercy none can withhold it, and whatever He withholds none can release it thereafter) [Fair 35.2].

The Messenger said: «O Allah, none can withhold what You give, and none can give what You withhold». Narrated by al-Bukharl and Muslim.

Other matters connected to Allah being ar-Rabb include the granting of victory, and the guiding of people's hearts. Allah we says: [And energy is not except from Allah, the Exalted in Might, the Wise] [And Imenn 3-126]. And He we says: [you have not besides Allah any protector or any helper] [al-Buquah 2 107]. And Allah we says regarding guidance: [Indeed, [O Muhanimad] you do not guide whom you like, but Allah guides whom He wills And He is most knowing of the [rightly] guided] [al-Quass 28:56]. And He we said: Whoever Allah guides - he is the [rightly] guided] [al-Quass 28:56]. And He we said: Whoever Allah guides - he is the [rightly] guided] [al-Quass 28:56].

All of these concepts are connected to the concept of Allah's rububiyah (Lordship) and these concepts are to be understood so that one may affirm true servitude to Allah and affirm that He is the only One Who is deserving of such servitude.

Hence you will find that Allah Like has ordained that believing in Him as the only Lord is the reason why we believe that He Alone is deserving of our servitude and that we should worship only Him. Allah Like says: {I ord of the heavens and the earth and whatever is between them—so worship Him and have puttience for His worship Do you know of any similarity to Him?} [Maryam 1965]. In other words, He Alone is deserving of worship, because He is the Creator of the heavens and the earth and everything between them.

And Allah [ says: 'O mankind, worship your Lord, who created you and those before you, that you may become righteous? [al-Baqarah 2.21]; in other words, worship Him Alone, because He is the Creator.

And Allah 18 says: 'Indeed, those you worship hesides, Illah do not possess for you [the power of] protusion So seek from Illah protusion and worship Illim and we grateful to I lim To I lim you will be returned? [at-Ankabut 29:17]. Thus Allah 18 has made the fact that He is the One Who possesses the power of provision, the reason why He Alone is deserving of servitude and worship.



#### the oneness of Lordship

incident and its propriest cutifica-

#### Do the disbelievers affirm the oneness of Lordship?

Answer: All of creation affirms the oneness of Lordship; even the disbelievers and polytheists affirm the oneness of Lordship. There is a great deal of evidence to that effect, including the following:

- The verse in which Allah see says: And if you asked them. "If ho created the heavens and earth?" they would surely say, "Allah") [Luquan 31:25].
- The verse in which Allah says: | Says: | Says: | Says: | In who e hand to the realm of all things and He protects while none can protect against Him if you should know? They will say, "[All belongs] to Allah" [al-Mu'minun 23:88-89].
- The verse in which Allah 1556 tells us how Iblees affirmed the Lordship of Allah 1566: [[Iblees] said, "My Lord, because You have put me in error..."] [al-Hip 15:39].



Allah 🞉 says, regarding the affirmation of the oneness of Lordship by all of the disbelievers and polytheists: If you asked them, 'Who created the heavens and earth and subjected the sun and the moon?' they would surely say," Allah 'Then how are they deluded? [al Ankabut 29:61].



The verse in which Allah Jose says: Any, "If he provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the triving and who arranges fevery matter? They will say, Allah'; [Yunus 10:31].

These texts, as you can see, clearly state that the disbelievers affirm the fact that Allah is the Creator and Provider, in His hand is the sovereignty and dominion of all things, He protects while none can protect against Him, He controls all things, He brings forth the living from the dead and the dead from the living, and all of that is connected to His being ar-Rabb, as noted above.



are the worst of creatures ] [al-Baymah 98:6].

Affirming this type of Tawhid - Tawhid ar-rububiyah - is not sufficient on its own for a person to enter the religion of Islam, and is not a means of attaining salvation in the Hereafter and admittance to Paradise. This is because the disbelievers and the polytheists acknowledge it, yet despite that, Allah ruled that they should enter Hell and abide therein forever. He says: Undeed, they a ho did cheaced among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those

Ibn al-Qayyim this said: "Tawhid does not mean merely affirming that there is no creator except Allah, and that Allah is the Lord (Rabb) and sovereign of all things, as the idol worshippers used to affirm, yet they associated others with Allah. Rather Tawhid includes loving Allah, submitting to Him, humbling oneself before Him, obeying Him completely, worshipping Him Alone with sincere devotion and seeking His pleasure in all that one says and does". End quote.



Affirming the oneness of Lordship (Tawhid ar-rububiyah) has a significant impact on one's faith, the most important aspects of which are as follows:







- Explain the meaning of the word rububiyah (lordship). How does this word imply the following concepts: creation, sovereignty and control?
- There are those who say that beings other than Allah can be creators, and they quote Quran to support that view. What is their evidence? And what is the response to that?
- Explain the connection between Tawhid ar-rububiyah (oneness of Lordship) and Tawhid al-uluhiyah (oneness of divinity), quoting Quranic texts as evidence for that.
- What is the attitude of the disbelievers with regard to Tawhid ar-rububiyah (oneness of Lordship), and how does it benefit them? Quote evidence for what you say.

## Evidence for the existence of Allah other than the religious texts

When talking to nonbelievers, atheists and others, it is not appropriate to quote religious texts to them, for their response will be that they do not accept them. Therefore it is essential to give evidence other than the religious texts for the existence of Allah Life. This is limited to the following:

Innate human nature (fitrah);

Beason and common sense

Tangible, visible evidence

Evidence of innate human nature (fitrah)

Evidence of reason and common sense

Tangible, visible evidence.



# Evidence of innate human nature (fitrah) for the existence of Allah المواقعة :

Every creature has been created with an innate inclination to believe in the Creator, without having to even think about it or learn about it, and he will not be diverted from this natural inclination except in the case of one who is taught something different that diverts him from that. The Prophet said: «Every child is born in a state of fitrah, then his parents make him into a Jew or a Christian or a Zoroastrian». Narrated by al-Bukhari and Muslim.

He did not say "or they make him into a Muslim," because he is already Muslim by nature, and naturally affirms the oneness of Allah. Allah we says: \So direct your face toward the religion, inclining to truth \[ \land \land \land \text{truth of Illah upon schich Ille has created \[ \land \land \land \land \land \text{loople.} \]
No change should there he in the creation of Allah. That is the correct religion \[ \land \text{trum 30:30].}

And when adversity touches you at sea, lost are fall those you invoke except for Him. But when the delivers you to the land, you turn away [from Him]. And ever is man ungrateful [al-lsm 1767] and And when they hoard a ship, they supplicate Allah, sincere to Him in religion. But when the delivers them to the land, at once they associate others with Him] [al-Anlahut 2965].

This is the evidence of innate human nature, it is so strong that no one can ward it off. Sometimes a person finds himself instinctively turning to Allah see at times of distress and calamity. No one directs him to do this; rather it is the natural disposition that Allah has instilled in His creation.

If people were left alone and listened only to the natural inclination that is instilled in them, they would not incline towards anything or anyone other than their Lord; they would turn to Him to attain that which benefits them and wards off that which is harmful to them; they would turn to Him in devotion, worship, submission and humility.

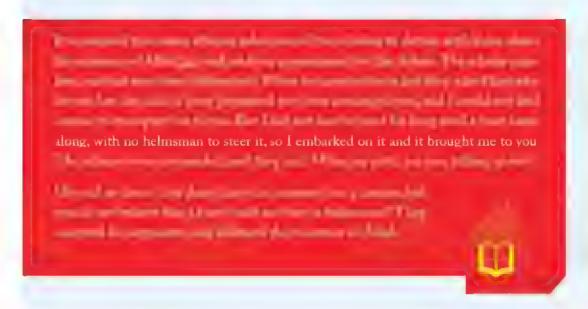


#### Evidence of reason and common sense:

This evidence is based on the fact that there must be a creator for every created thing. This is a fact that everyone with sound reasoning accepts.

When the Bedouin was asked about the existence of Allah, he said, on the basis of reason and common sense: The presence of dung indicates that a camel was there, and footprints indicate that someone passed by. The heaven with its big stars, the earth with its varied terrain and the sea with its waves, do they not indicate the existence of the All-Knowing, the All-Aware?

What a beautiful way of reaching that conclusion, and what amazing logic and eloquence!



The Quran refers to this, as Allah says: {Or were they created by nothing, or were they the creators [of themselves] \* (I) did they create the heavens and the earth \* Rather, they are not certain} [nt-Tur 52:35-36].

#### There are only two possibilities, with no third:



#### The first possibility:

That this universe has no creator. This is impossible and is contrary to reason, because created things must inevitably have a creator, and made things must have a maker, for that which does not exist cannot create.



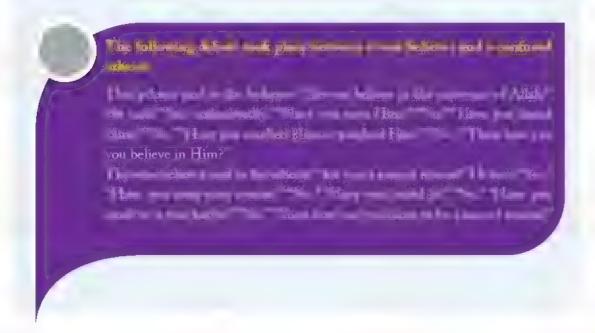
#### The second possibility:

That they created themselves and created the heavens and the earth. This is also impossible, and no one claims that he created himself, let alone the heavens and the earth.

So the only option left is that there must be One Who brought it into existence and created it, namely Allah the Lord of the Worlds.



This evidence is extremely powerful and clear. Hence when Jubayr ibn Mut'im the heard it, he said: "My heart almost leapt out of place". Nameted by al-Bukharl.



#### Further evidence based on reason: reflection and contemplation.

The one who contemplates these heavens with their great height and vastness, and what they contain of shining stars and planets both great and small, moving and fixed, and sees how they move around the polestar every night, and how they all have their own movements, and looks at the seas and oceans that surround the land on all sides, and the mountains that are placed on earth so that it will remain stable and the people living on it will be able to settle, with all their different shapes and colours, as Allah says: [And in the mountains are tracts, white and red of varying shades and [some] extremely black. And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Illah, from among His servants, who have knowledge. Indeed, Allah i. I valted in Might and Lorgizing! [Fact 35.27-28].

And also contemplates the rivers that flow from one region to another, bringing benefits to people, and sees what is scattered throughout the earth of various types of animals, and plants with different tastes, shapes and colours, even though they all grow in soil and water; he will realize that there is a Maker, and he will appreciate His immense power, wisdom and mercy towards His creation, His kindness towards them and His care for them; there is no god but He and no Lord except He, in Him I put my trust and to Him I turn.

Allah 1866 says: (Indeed, in the restion of the heavens and earth, and the alternation of the night and the day, and the [great] ships the healthrough the sea with that a high benefits people, and what Allah has sent down from the heavens of ram, giving life thereby to the earth after its life lessness and dispersing therein every [kind of ] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason! [al-Baquah 2:164].

Ash-Shafi'i was asked about the existence of the Maker. He said: "These mulberry leaves all have the same taste. The silkworm eats them and produces silk. The bee eats them and produces honey. The sheep, camels and cattle eat them and they produce dung. The gazelle eats them and produces musk. Yet they all eat the same thing".

The poet said:

Reflect upon the plants of the earth And look at what Allah has created Flowers like beautiful silver eyes With pupils of golden ingots On peridot stems, testifying That Allah has no partner

#### Tangible, visible evidence

Tangible, visible evidence of the existence of Allah 1555 is of two types:



## His answering those who call upon Him, seek His help and are in distress:

Look at those who find themselves in dire straits and faced with calamity and danger on land, sea and in the air. Those who are in despair because of their problems, sickness and pain, and see how necessity and desperation compels them to turn to their Lord and God, calling upon Him with humility, asking of Him and seeking His generosity. So He answers their supplication, relieves their distress, and meets their needs.

Allah Life has made this clear evidence of His existence, as He says: It He [not best] who responds to the desperate one when he calls upon Him and removes evit and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember] [an-Naml 27:62].

Undoubtedly the response to the prayers of the prophets, messengers and the righteous, and the relief of their distress, is among the greatest evidence of the existence of Allah 346.

Real life is full of stories of answered prayers and divine help granted to those in distress, which definitively proves the existence of Allah [16]. He [16] says: [And [mention] Noah, when he called [10]. Illah] hefore [that time], so We responded to him and saced him and his family from the great flood] [al-Anbiya 21:76].

![Remember] when you asked help of your I ord, and He ans wered you; [al-Anfal 89].

The prayers of those who call upon Allah are still being answered, and we still see that in our own time, for those who sincerely turn to Allah [155] and fulfil the conditions of supplications being answered.





#### the miracles of the Prophets:

The signs of the Prophets, which are called miracles, and which people saw or heard of them, offer definitive proof of the existence of the One Who sent them, namely Allah ¿¿, because these are things that are beyond the capability of human beings; Allah causes them to happen for the purpose of supporting His messengers and causing them to prevail.

One example of that is: the sign of Musa parties, when Allah a commanded him: [Strike with your staff the sea! [ash-Shwara 26:63], so he struck the sea and it parted, leaving twelve dry pathways, and the water between them was like mountains. Allah as says: [Then He inspired to Moses, Strike with your staff the sea," and it parted, and each portion was like a great towering mountain] [ash-Shwara 26:63].

A second example is: the sign of Isa parties, as he used to bring the dead back to life and bring them forth from their graves by Allah's permission. Allah factells us that he said: { and I give life to the dead in permission of .lllah'; [Aul Imran 3.49]. And Allah fact says: {and when you brought forth the dead with My permission} [al-Ma'idah 5:110].

A third example: the miracle of our Prophet Muhammad when Quraysh demanded a sign and a miracle from him, so he pointed to the moon and it split in two, and the people saw that. Allah we says concerning that: [The Hom has come near and the moon has split [in two], Indiffthey see a miracle, they turn askedy and say. Passing magic [[at-Qamar 541-2].

Other examples of that are seen in the following verses: Allah says: [And Noah had certainly called Us, and [We are] the best of responders] [200-Saffat 37:75].

Allah Jai also tells us about Nuh: [80 he invoked his Lord, "Indeed Lamoverpowered so help."

Then We opened the gates of the neaven with ruin pouring down; [al-Qamar 54:10-11].

And Allah & tells us about Yunus: "Ind [mention] the man of the fish, when he went off in anger and thought that We would not decree janything] upon him. And he called out within the darknesses, "There is no desty except You, exalted are You. Indeed, I have been of the wrongdoors." So We responded to him and saved him from the distress. And thus do We save the believers [al-Anbiga 21:87-88].

These are tangible, visible signs that Allah Jose brought about to support His Messengers and cause them to prevail. They offer definitive evidence of His existence, Joseph



- Why is there a discussion in this book on non-textual evidence for the existence of Allah, and to whom is that primarily addressed?
- Among the greatest proof of the existence of Allah 🞉 is visible, tangible evidence. Discuss this.
- Write an essay in which you mention the specious arguments of the atheists and a response to them.
- Why were the miracles of the Prophets incontrovertible proof for the existence of Allah

And Allah is the source of strength.

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### Index of lectures

| Number of lecture |    |   | Beginning of lecture  |      | 4 10 10 10 10 | on which begins | Week in which the<br>lecture is given |
|-------------------|----|---|---|------|---------------|-----------------|---------------------------------------|
| 1                 | 1  | 1 | Introduction to sound ageedah   | 1    | 11            | /               | Week 1                                |
| 1                 | 2  | 1 | (2): It is the call of all of the Messengers  | 1    | 13            | $\triangle$     | Week 1                                |
| 1                 | 3  | 1 | Sources of sound ageedah  | 1    | 16            | 1               | Week 2                                |
| 1                 | 4  | 1 | The second source: the sound Prophetic Sunnah   | 1    | 20            | 7               | Week 2                                |
| 1                 | 5  | 1 | The basic principles set out by Ahl as-Sunnah for verifying issues of ageedah                                     | 1    | 25            | 1               | Week 3                                |
| 1                 | 6  | 1 | (%) The texts of the Quran and sahih Sunnah are to be understood accordance with the understanding of the Sahabah | in \ | 28            |                 | Week 3                                |
| 1                 | 7  | 1 | Causes of deviation from sound ageedah  | 1    | 35            | 1               | Week 4                                |
| 1                 | 8  | 1 | (3) Following whims and desires   | 1    | 38            | 1               | Week 4                                |
| 1                 | 9  | 1 | Arrogance   | 1    | 41            | 1               | Week 5                                |
| 1                 | 10 | 1 | Secondly: Means of protecting oneself against deviati<br>from sound ageedah                                       | ng \ | 44            | 1               | Week 5                                |
| 1                 | 11 | 1 | (4) Refraining from going to extremes in religion, an being cautious to avoid that                                | ď    | 46            | 1               | Week 6                                |
|                   | 12 | / | Definition and importance of Tawhid   | \    | 51            | 1               | Week 6                                |



## Index of lectures

| Number of lecture | Beginning of lecture   | Number of page on which the lecture begins | Week in which the<br>lecture is given |
|-------------------|--|--|---------------------------------------|
| 13                | Impact of Tawhid on the individual   | 53   | Week 7                                |
| 14                | (7) It is the means of attaining security in this world and the hereafter                      | 55   | Week 7                                |
| 15                | Impact of Tawhid on the individual   | 57   | Week 8                                |
| 16                | Explaining that Tawhid is Islam  | 59   | Week 8                                |
| 17                | The pillars of Tawhid  | 63   | Week 9                                |
| 18                | The categories of Tawhid   | 68   | Week 9                                |
| 19                | Further evidence based on reason: reflection and contemplation                                 | 70   | Week 10                               |
| 20                | How the disbelievers and polytheists affirm Tawhi<br>ar-Rububiyah (oneness of divine Lordship) | 72   | Week 10                               |
| 21                | Impacts of belief in Tawhid ar-Rububiyah<br>(oneness of divine Lordship)                       | 74   | Week 11                               |
| 22                | Evidence for the existence of Allah the other than the religious texts                         | 77   | Week 11                               |
| 23                | (2) Evidence of reason and common sense  | 78   | Week 12                               |
| 24                | (3) Tangible, visible evidence   | 81   | Week 12                               |

Introduction to sound ageedah 11 Sources of sound ageedah 16 The basic principles set out by Ahl 25 35 Causes of deviation from as-Sunnah for verifying issues of ageedah sound ageedah The bidah of reinterpreting 29 Exaggerating about the righteous 38 the text 44 Means of protecting oneself against deviating from sound ageedah Definition and importance of Tawhid 51 Explanation that Tawhid is Islam, and it is 59 the religion of all the Messengers Regarding the phrase "the three 67 61 Freedom of belief heavenly religions" The pillars of 65 68 The categories of Tawhid Tawhid 72 How the disbelievers and polytheists affirm Tawhid ar-Rububiyah (oneness of divine Lordship) Evidence for the existence of Allah 🗯 other 77 than the religious texts

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#### Aqeedah (1) Islamic Creed

This book contains a discussion of the meaning of aqeedah (belief), its importance, the sources from which it is taken, and the main guidelines of Ahl as-Sunnah in confirming it. It also explains the concept of Tawhid, its status and importance, its essential parts and categories, and the impact it has on a person's beliefs, as well as evidence for the existence of Allah when other than that found in the Islamic texts. This material is discussed in a straightforward modern and interesting style, free of irrelevant material and unsound notions.















